Concerning

CHURCH-GOVERNMENT AND ORDINATION OF MINISTERS.

EDINBURGH:
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1647.

PROPOSITIONS

CONCERNING

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OF

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TO THE RIGHT HONORABLE THE LORDS and COMMONS Assembled in PARLIAMENT.

The humble advice of the Assembly of *Divines now sitting by Ordinance of* Parliament at *WESTMINSTER*, Concerning *Church Government.*

The Preface.

JEsus Christ upon whose shoulders the Government is, whose name is called Wonderfull, Counsellour, the Mighty God, the everlasting Father, the Prince of Peace, of the encrease of whose Government and Peace, there shall be no end, who sits upon the throne of *David*, and upon his Kingdom to order it, and to establish it with Judgement and Justice, from henceforth even for ever, having all Isa. 9. 6, 7

Matth. 28.18, 19,20 Eph 1. 20,21, 22, 23 Compared with Eph. 4 8,11. and Psal. 68.18

power given unto him in Heaven and in Earth by the Father, who raised him from the dead and set him on his owne Right Hand, farre above all Principalities and Power, and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things, to the Church which is his Body, the fulnesse of him that filleth all in all; He being ascended up far above all Heavens, that he might fill all things, received gifts for his Church, and gave offices necessary for the edification of his Church, and perfecting of his Saints.

Of the Church.

THere is one Generall Church visible held forth in the New Testament, 1 *Cor.*12.12,13,28. together with the rest of the Chapter.

The Ministery, Oracles, and Ordinances of the New Testament, are given by Jesus Christ to the Generall Church visible, for the gathering and perfecting of it in this life untill his second coming, 1 *Cor.*12.28. *Eph.*4. 4,5. compared with *vers.* 10, 11, 12, 13, 15, 16. of the same Chapter.

Particular visible Churches, Members of the Generall Church are also held forth in the New Testament, *Gal.* 1. 21, 22. *Rev.* 1. 4, 20. and *Rev.* 2. 1. Particular Churches in the Primitive times were made up of visible Saints, *viz.* Of such as being of age professed faith in Christ, and obedience unto Christ, according to the rule of Faith and Life taught by Christ and his Apostles, And of their Children, *Acts* 2.38,41. *Acts* 2. *vers.* last, compared

compared with *Acts* 5.14. 1 *Cor.* 1.2. compared with the 2 *Cor.* 9.13. *Acts* 2. 39. 1 *Cor.* 7. 14. *Rom.* 11.16. and so forward, *Mark* 10.14. compared with *Matth.* 19. 13,14. *Luke* 18.15,16.

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints are,

Some extraordinary, as Apostles, Evangelists, and Prophets which are ceased.

Others ordinary and perpetuall, as Pastors, Teachers, and other Church Governours and Deacons.

Pastors.

THe Pastor is an ordinary and perpetuall Officer in the Church, *Jer.* 3.15,16,17. Prophecying of the time of the Gospel, 1 *Pet.* 5.2,3,4. *Ephes.* 4.11,12,13.

First, It belongs to his office,

To pray for and with his flock as the mouth of the people unto God, *Acts* 6.2,3,4. *Acts* 20.36. Where Preaching and Prayer are joyned as severall parts of the same Office, *James* 5.14,15. The Office of the Elder, that is the Pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to performe this in the publike execution of his Office as a part thereof, 1 *Cor.* 14. *vers.* 15, 16.

To read the Scripture publikely, for the proofe of which;

1. That the Priests and Levites in the Jewish Church, were trusted with the publike reading of the Word, as is proved, *Deut.* 31. 9, 10, 11. *Nehem.* 8. 1, 2, and 13.

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispence the Word as well as other Ordinances, as the Priests and Levites had under the Law proved, *Isa.* 66. 21. *Mat.* 23. 34. where our Saviour intituleth the Officers of the New Testament whom he will send forth by the same names of the teachers of the Old.

Which Propositions prove, that therefore (the duty being of a Morall nature) it followeth by just consequence, that the publike reading of the Scriptures belongeth to the Pastors Office.

To feed the Flock by Preaching of the Word according to which he is to teach, convince, reprove, exhort and comfort, 1 *Tim.* 3. 2. 2 *Tim.* 3. *vers.* 16, 17. *Tit.* 1. 9.

To Catechise which is a plaine laying down the first principles of the Oracles of God, *Heb.* 5. 12. or of the Doctrine of Christ, and is a part of Preaching.

To dispence other divine mysteries, 1 *Cor.* 4. 1, 2.

To administer the Sacraments, *Matth.* 28. 19, 20. *Mark* 16. 15, 16. 1 *Corinth.* 11. 23, 24, 25. compared with 1 *Cor.* 10. 16.

To blesse the People from God, *Numb.* 6. 23, 24, 25, 26. compared with *Rev.* 14. 5. (where the same blessings and Persons from whom they come are expressly mentioned) *Isaiah* 66. 21. Where under the names of Priests and Levites to bee continued under the Gospel, are meant Evangelicall Pastors, who therefore are by Office to blesse the People, *Deut.* 10. 8. 2 Cor. 13. 14. *Ephes.* 1. 2.

To

To take care of the poor, *Acts* 11. 30. *Acts* 4. 34, 35, 36, 37. *Acts* 6. 2, 3, 4. 1 *Cor.* 16. 1, 2, 3, 4. *Gal.* 2, 9, 10.

And he hath also a ruling power over the flock as a Pastor, 1 *Tim.* 5. 17. *Acts* 20. 17. and 28. 1 *Thess.* 5. 12. *Heb.* 13. 7, 17.

Teacher or Doctor.

THe Scripture doth hold out the name and title of Teacher, as well as of the Pastor, 1 *Cor.* 12. 28. *Ephes.* 4. 11.

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts in the Ministery of the Word, *Rom.* 12. 6, 7, 8. 1 *Cor.* 12. 1, 4, 5, 6, 7. Though these different gifts may meet in and accordingly be exercised by one and the same Minister, 1 *Cor.* 14. 3. 2 *Tim.* 4. 2. *Tit.* 1. 9. yet where be severall Ministers in the same Congregation, they may be designed to severall imployments, according to the different gifts in which each of them doth most excell, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4. 10, 11. and hee that doth more excell in exposition of Scripture, in teaching sound Doctrine, and in convincing gain-sayers, than he doth in application and is accordingly imployed therein, may be called a Teacher, or Doctor (the places alledged by the Notation of the Word doth prove the Proposition) Nevertheless, where is but one Minister in a particular Congregation, he is to performe so far as he is able the whole work of the

the Miniſtery, as appeareth in the 2 *Tim.* 4. 2. *Tit.* 1. 9. before alleadged, 1 *Tim.* 6. 2.

A Teacher or Doctor is of moſt excellent uſe in Schooles, and Univerſities, as of old in the Schooles of the Prophets, and at Jeruſalem, where *Gamaliel* and others taught as Doctors.

Other Church Governours.

AS there were in the Jewiſh Church, Elders of the people joyned with the Prieſts and Levites in the Government of the Church (as appeareth in the 2 *Chro.* 19. 8, 9, 10.) So Chriſt who hath inſtituted a Government, and Governours Eccleſiaſticall in the Church, hath furniſhed ſome in his Church, beſide the Miniſters of the Word, with gifts for Government, and with commiſſion to execute the ſame when called thereunto, who are to joyne with the Miniſter in the Government of the Church, *Rom.* 12. 7, 8. 1 *Cor.* 12. 28. which Officers, Reformed Churches, commonly call Elders.

Deacons.

THe Scripture doth hold out Deacons as diſtinct Officers in the Church, *Phil.* 1. 1. 1. *Tim.* 3. 8. Whoſe office is perpetuall, 1 *Tim.* 3. 8. to *verſ.* 15. *Acts* 6. 1, 2, 3, 4. To whoſe office it belongs not to preach the Word or adminiſter the Sacraments, but to take ſpeciall care in diſtributing to the neceſſities of the poor, *Acts* 6. 1, 2, 3, 4. and the verſes following.

Of

Of particular Congregations.

IT is lawfull and expedient that there bee fixed Congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publike worship. When Beleevers multiply to such a number that they cannot conveniently meet in one place, It is lawfull and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutuall duties, 1 *Cor.* 14. *vers.* 26. *Let all things bee done unto edifying*, and *verses* 33. and 40.

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kinde of morall duties one to another, have the better opportunity thereby to discharge them; which morall tye is perpetuall, for Christ came not to destroy the Law but to fulfill it. Deut. 15. 7, 11 Mat. 22. 39 Mat. 5. 17

Secondly, The Communion of Saints must be so ordered as may stand with the most convenient use of the ordinances, and discharge of Morall duties without respect of Persons, 1 *Cor.* 14. 26. *Let all things be done unto edifying*. Heb. 10. 24, 25. *Jam.* 2. 1, 2.

Thirdly, The Pastor and People must so neerly cohabite together, as that they may mutually performe their duties each to other with most conveniency.

In this company some must bee set apart to beare Office.

Of the Officers of a particular Congregation.

FOr Officers in a ſingle Congregation, there ought to be one at the leaſt, both to labour in the Word and Doctrine, and to Rule, *Prov.* 29. 18. 1 *Tim.* 5. 17. *Heb.* 13. 7.

It is alſo requiſite that there ſhould be others to joyne in Government, 1 *Cor.* 12. 28.

And likewiſe it is requiſite that there be others to take ſpeciall care for the relief of the poor, *Acts* 6. 2, 3.

The number of each of which is to be proportioned according to the condition of the Congregation.

Theſe Officers are to meet together at convenient and ſet times, for the well ordering of the affaires of that Congregation, each according to his Office.

It is moſt expedient that in theſe meetings, one whoſe Office is to labour in the Word and Doctrine, do moderate in their proceedings, 1 *Tim.* 5. 17.

Of the ordinance in a particular Congregation.

THe ordinances in a ſingle Congregation, are Prayer, Thankſgiving, and ſinging of Pſalmes, 1 *Tim.* 2. *verſ.* 1. 1 *Cor.* 14. 15, 16. The word read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catechiſing, the Sacraments adminiſtred, Collection made for the poor, diſmiſing the people with a bleſſing.

Of Church Government, and the severall sorts of Assemblies for the same.

CHrist hath instituted a Government, and Governours Ecclesiasticall in the Church, to that purpose the Apostles did immediatly receive the keyes from the hand of Jesus Christ, and did use and exercise them in all the Churches of the World upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government, and with commission to execute the same when called thereunto.

It is lawfull and agreeable to the Word of God, that the Church be governed by severall sorts of Assemblies, which are Congregationall, Classicall, and Synodicall.

Of the power in Common of all these Assemblies.

IT is lawfull and agreeable to the Word of God, that the severall Assemblies before mentioned have power to convent and call before them any person within their severall bounds, whom the Ecclesiasticall businesse which is before them doth concern; proved by *Mat. Chap.* 18.

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawfull and agreeable to the Word of God, that all the said Assemblies have some power to dispence Church censures.

Of Congregationall Assemblies, that is, The meeting of the ruling Officers of a particular Congregation for the Government thereof.

THe ruling Officers of a particular Congregation have power authoritatively, to call before them any member of the Congregation as they shall see just occasion.

To enquire into the knowledge and spirituall estate of the severall members of the Congregation.

To admonish and rebuke.

Which three branches are proved, by *Heb.* 13. 17. 1 *Thess.* 5. 12, 13. *Ezek.* 34. 4.

Authoritative suspension from the Lords Table of a Person not yet cast out of the Church, is agreeable to the Scripture.

First, Because the ordinance it selfe must not be prophaned.

Secondly, Because we are charged to withdraw from these that walk disorderly.

Thirdly, Because of the great sin and danger, both to him that comes unworthily, and also to the whole Church, *Mat.* 7. 6. 2 *Thess.* 3. 6, 14, 15. 1 *Cor.* 11. 27. to the end of the *Chap.* compared with *Jude vers.* 23. 1 *Tim.* 5. 22. And there was power and authority under the Old Testament, to keep unclean persons from holy things, *Levit.* 13. 5. *Numb.* 9. 7. 2 *Chron.* 23. 19.

The

The like Power and Authority by way of Analogie continues under the New Testament.

The Ruling Officers of a particular Congregation, have power Authoritatively to suspend from the Lords Table a Person not yet cast out of the Church.

First, Because those who have Authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, Because it is an Ecclesiasticall businesse of ordinary practise belonging to that Congregation.

When Congregations are divided and fixed, they need all mutuall help one from another, both in regard of their intrinsecall weaknesses and mutuall dependence; As also, in regard of enemies from without.

Of Classicall Assemblies.

THe Scripture doeth hold out a Presbyterie in a Church, both in the first Epistle to *Timothy*, *Chap.* 4. *vers.* 14. And in *Acts* 15. *verses* 2. 4. 6.

A Presbyterie consisteth of Ministers of the Word, and such other publike Officers as are agreeable to, and warranted by the Word of God, to be Church Governours, to joyn with the Ministers in the Government of the Church as appeareth, *Rom.* 12. 7, 8. 1 *Cor.* 12. 28.

The Scripture doth hold forth, that many particular Congregations may bee under one Presbyteriall Government.

This proposition is proved by instances.

First, Of the Church of *Jerusalem* which consisteth of more Congregations then one, and all these I.

Congregations were under one Presbyteriall Government.

This appeareth thus:

1. First, The Church of *Jerusalem* consisteth of more Congregations then one, as is manifest, first:

By the multitude of Beleevers mentioned in divers, Both before the dispersion of the Beleevers there by meanes of the persecution (mentioned in the *Acts* of the Apostles, *Chap.* 8. in the beginning thereof) witnesse, *Chap.* 1. *vers.* 15. *Chap.* 2. *vers.* 41, 46, and 47. *Chap.* 4. 4. *Chap.* 5. 14. *Chap.* 6. of the same Book of the *Acts*, *verses* 1, 7.

And also after the dispersion, *Acts* 9. 31. *Chap.* 12. 24. and *Chap.* 21. *vers.* 20. of the same Book.

Secondly, By the many Apostles and others Preachers in the Church of *Jerusalem*; And if there were but one Congregation there, then each Apostle Preached but seldome; which will not consist with *Chap.* 6. *vers.* 2. of the same Book of the *Acts* of the Apostles.

Thirdly, The diversity of languages amongst the Beleevers mentioned both in the second and sixth *Chapters* of the *Acts*, doth argue more Congregations then one in that Church.

2. Secondly, All those Congregations were under one Presbyteriall Government, because: First, They were one Church, *Acts* 8. 1. and *Chap.* 2. 47. compared with *Chapter* 5. 11. *Chap.* 12. 5. and *Chap.* 15. 4. of the same Book.

Secondly, The Elders of the Church are mentioned, *Acts* 11. 30. *Chap.* 15. 4, 6, 22. and *Chapter* 21. 17, 18. of the same Book.

3. Thirdly, The Apostles did the ordinarie Acts of Presby-

Presbyters, as Presbyters in that Kirk, which proveth a Presbyteriall Church before the dispersion, *Acts* 6.

Fourthly, The severall Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of Government, *Acts* 11. 30. *Acts* 15. 4, 6, 22. and *Chap.* 21. 17, 18. and so forward, which proves that those severall Congregations were under one Presbyteriall Government.

And whether these Congregations were fixed or not fixed in regard of Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appeare any materiall difference betwixt the severall Congregations in *Jerusalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixednesse required of Officers or Members.

Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyteriall Government. 3.

Secondly, By the instance of the Church of *Ephesus*, for, II.

1. That they were more Congregations then one in the Church of *Ephesus*, appears by *Acts* 20. 31. where is mention of *Pauls* continuance at *Ephesus* in Preaching for the space of three years, and *Act.* 19. 18, 19, 20. where the especiall effect of the Word is mentioned, and *vers.* 10, and 17. of the same *Chapter*, where is a distinction of *Jews* and *Greeks*, and 1 *Cor.* 16. 8, and 9. where a reason of *Pauls* stay at *Ephesus* untill Pentecost, and *vers.* 19. where is mention of a particular Church in the house of *Aquila* and *Priscilla* then at *Ephesus*, as appeares, *Acts* 18. 19, 24, 26. all which laid together doth prove, that the

the multitudes of Beleevers did make more Congregations then one in the Church of *Ephesus*.

2. That there were many Elders over these many Congregations, as one Flock appeareth, *Acts* 20. 17, 25, 28, 30, 36, 37.

3. That these many Congregations were one Church, and that they were under one Presbyteriall Government appeareth, *Rev.* 2. the first six *verses*, joyned with *Acts* 20. *vers.* 17, 18.

Of Synodicall Assemblies.

THe Scripture doth hold out another sort of Assemblies for the Government of the Church, beside Cassicall and Congregationall, all which we call Synodicall, *Acts* 15. Pastors and Teachers, and other Church Governours (as also other fit persons, when it shall bee deemed expedient) are members of those Assemblies which we call Synodicall, where they have a lawfull calling thereunto.

Synodicall Assemblies may lawfully bee of severall sorts, as Provinciall, Nationall, and Oecumenicall.

It is lawfull and agreeable to the Word of God, that there be a subordination of Congregationall, Cassicall, Provinciall, and Nationall Assemblies for the Government of the Church.

Of

Of Ordination of Ministers.

UNder the head of Ordination of Ministers is to be considered, either the Doctrine of Ordination, or the Power of it.

Touching the Doctrine of Ordination.

NO man ought to take upon him the office of a Minister of the Word without a lawfull calling, *Joh.* 3.27. *Rom.* 10.14,15. *Jer.* 14.14. *Heb.* 5.4.

Ordination is alwayes to be continued in the Church, *Tit.* 1.5. 1 *Tim.* 5.21,22.

Ordination is the solemne setting apart of a person to some publike Church office, *Numb.* 8. 10,11,14,19,22. *Acts* 6.2,5,6.

Every Minister of the Word is to be ordained by imposition of hands, and Prayer with Fasting, by those Preaching Presbyters, to whom it doth belong, 1 *Tim.* 5.22. *Acts* 14.23. and *Acts* 13.3.

It is agreeable to the Word of God and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministeriall charge, *Acts* 14.23. *Tit.* 1.5. *Acts* 20.17, and 28.

He that is to be ordained Minister, must be duely qualified both for life and Ministeriall abilities, according to the Rules of the Apostle, 1 *Tim.* 3.2,3,4,5,6. and *Tit.* 1.5,6,7,8,9.

He is to be examined & approved by those by whom he is to be ordained, 1 *Tim.* 3.*v.*7, and 10. and *Chap.* 5.*v.*22.

No man is to bee ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 *Tim.* 3.2. *Tit.* 1.7.

Touching the power of Ordination.

ORdination is the act of a Presbyterie, 1 Tim. 4. 14.

The power of ordering the whole work of Ordination, is in the whole Presbytery, which when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, It is indifferent as to the point of Ordination, 1 Tim. 4. 14.

It is very requisite that no single Congregation that can conveniently associate, doe assume to it self all and sole power in Ordination.

1. Because there is no example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any rule which may warrant such a practice.

2. Because there is in Scripture example of an Ordination in a Presbyterie over divers Congregations, As in the Church of Jerusalem, where were many Congregations, these many Congregations were under one Presbyterie, and this Presbyterie did ordaine.

The Preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of Hands do appertain, for those Congregations within their bounds respectively.

Some other particulars concerning Church-Government, do yet remain unfinished, which shall be with all convenient speed prepared and presented to this Honourable House.

TO THE RIGHT HONORABLE, *The Lords and Commons assembled in* PARLIAMENT.

The humble advice of the Assembly of *Divines now sitting at* Westminster, Concerning the Doctrinall part of Ordination.

Mat. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

No man ought to take upon him the Office of a Minister of the Word, without a lawfull calling, *Joh.* 3. 27. *Rom.* 10. 14, 15. *Jer.* 14. 14. *Heb.* 5. 4.

Ordination is alwayes to be continued in the Church, *Tit.* 1, 5. 1 *Tim.* 5. 21, 22.

Ordination is the solemne setting apart of a person to some publike Church office, *Numb.* 8. 10, 11. 14. 19, 22. *Acts* 6. 3, 5, 6.

Every Minister of the Word is to be ordained by imposition of hands and prayer, with fasting, by those Preaching Presbyters to whom it doth belong, 1 *Tim.* 5. 22. *Acts* 14. 23. *Acts* 13. 3.

The power of ordering the whole work of Ordination, is in the whole Presbytery, which when it is over more Congregations then one, whether those Congre-

gations be fixed, or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

6. It is agreeable to the Word, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other Ministeriall charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17, and 28.

7. He that is to be ordained Minister, must be duely qualified, both for life and Ministeriall abilities, according to the Rules of the Apostle, 1 *Tim.* 3. 2, 3, 4, 5, 6. *Tit.* 1. 5, 6, 7, 8, 9.

8. He is to bee examined, and approved of by those by whom he is to be ordained, 1 *Tim.* 3. 7, 10. 1 *Tim.* 5. 22.

9. No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

10. Preaching Presbyters orderly associated either in Cities, or Neighbouring Villages, are those to whom the imposition of hands do appertaine, for these Congregations within their bounds respectively, 1 *Tim.* 4. 14.

11. In extraordinary cases, something extraordinary may be done, untill a setled order may be had, yet keeping as neer as possibly may be to the Rule, 2 *Chro* 29. 34. 35, 36. 2 *Chron.* 30. 2, 3, 4, 5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The

The Directory for Ordination of Ministers.

IT being manifest by the Word of God, that no man ought to take upon him the Office of a Minister of the Gospel, untill he be lawfully called and ordained thereunto; And that the work of Ordination is to be performed with all due care, wisdome, gravity, and solemnity, wee humbly tender these Directions as requisite to bee observed.

First, He that is to be ordained being either nominated by the People, or otherwise commended to the Presbytery for any place, must addresse himself to the Presbytery, and bring with him a Testimoniall of his taking the Covenant of the three Kingdomes, of his diligence and proficiency in his Studies, What degrees he hath taken in the University, and what hath beene the time of his abode there, and withall of his age, which is to be twentie four years, but especially of his life and conversation. 1.

Which being considered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of such holinesse of life as is requisite in a Minister of the Gospel, and to examine him touching his learning and sufficiency, and touching the evidences of his calling to the holy Ministery, and in particular, his fair and direct calling to that place. 2.

The Rules for examination are these.

1. *That the party examined be dealt withall in a Brotherly way, with mildnesse of spirit, and with speciall respect to the gravitie, modestie, and quality of every one.*

2. He shall be examined touching his skill in the Originall tongues, and his tryall to be made by reading the Hebrew and Greek Testaments, and rendring some portion of some into Latine; And if he be defective in them, enquiry shall bee made the more strictly after his other learning. And whether he hath skill in Logick and Philosophie.

3. What Authors in Divinity he hath read, and is best acquainted with; And tryall shall be made in his knowledge of the grounds of Religion, and of his ability to defend the Orthodox Doctrine contained in them, against all unsound and erronious opinions, especially these of the present age: of his skill in the sense and meaning of such places of Scripture, as shall be proposed unto him in case of Conscience, and in the Chronologie of the Scripture, and the Ecclesiastical History.

4. If he hath not before preached in publick with approbation of such as are able to judge, he shall at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also within a competent time, frame a discourse in Latine upon such a Common place or Controversie in Divinity as shall be assigned him, and exhibite to the Presbyterie such Theses as expresse the summe thereof, and maintaine a Dispute upon them.

6. He shall Preach before the People, the Presbyterie or some of the Ministrie of the Word appointed by them being present.

7. The proportion of his gifts in relation to the place unto which he is called, shall be considered.

8. Beside the tryall of his gifts in Preaching, he shall undergoe an examination in the premisses two severall dayes, and more if the Presbyterie shall judge it necessary.

9. And as for him that hath formerly been ordained a

Minister,

Minister, and is to bee removed to another charge, hee shall bring a Testimoniall of his Ordination, and of his Abilities and Conversation, whereupon his fitnesse for that place shall be tryed by his Preaching there, (if it shall bee judged necessary) by a further Examination of him.

In all which he being approved, he is to be sent to the Church where he is to serve, there to Preach three severall dayes, and to converse with the People, that they may have triall of his Gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation. 3.

In the last of these three dayes appointed for the try, all of his gifts in Preaching, there shall be sent from the Presbyterie to the Congregation, a publike intimation in writing, which shall be publikely read before the People, And affixed to the Church doore, to signifie that such a day, a competent number of the Members of that Congregation nominated by themselves, shall appeare before the Presbyterie, to give their consent and approbation to such a man to be their Minister, or otherwise, to put in with all Christian discretion and meeknes, what exceptions they have against him, and if upon the day appointed there bee no just exception against him, but the People give their consent, then the Presbytery shall proceed to Ordination. 4.

Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemne Fast shall bee kept by the Congregation, that they may the more earnestly joyne in Prayer, for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The 5.

Presbyterie

Presbyterie shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery; Of which one appointed by the Presbyterie, shall Preach to the People concerning the office and duty of Ministers of Christ, and how the People ought to receive them for their work sake.

6. After the Sermon, the Minister who hath Preached shall in the face of the Congregation; demand of him who is now to be ordained concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministring the Sacraments, Discipline, and doing all Ministeriall Duties towards his Charge; His Zeal and Faithfulnesse in maintaining the Truth of the Gospel, and Unity of the Church against Errour and Schisme; His care that himself and his Family may bee unblameable and examples to the Flock; His willingnes and humility in meeknesse of Spirit, to submit unto the admonitions of his Brethren and Discipline of the Church; And his resolution to continue in his duety against all trouble and persecution.

7. In all which having declared himself, professed his willingnesse, and promised his endeavours by the help of God, The Minister likewise shall demand of the People, concerning their willingnesse to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintaine, encourage and assist him in all the parts of his Office.

8. Which being mutually promised by the People, the Presbytery

Presbyterie or the Ministers sent from them for Ordination, shall solemnely set him apart to the Office and Work of the Ministery, by laying their hands on him, which is to be accompanied with a short Prayer or Blessing to this effect.

Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the Redemption of his People, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastors, and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great Work; To entreat him to fit him with his holy Spirit, to give him (who in his Name wee thus set apart to this holy Service) to fulfill the Work of his Ministry in all things, that hee may both save himselfe and his People committed to his charge.

Here let them impose hands on his head.

This or the like forme of Prayer and Blessing being ended, let the Minister who preached, briefly exhort him to consider of the greatnesse of his Office and Work,

9.

the danger of negligence both to himself and his People, the blessing which will accompany his faithfulnesse in this life, and that to come; And withall exhort the People to carry themselves to him as to their Minister in the Lord, according to their solemne promise made before; And so by Prayer commending both him and his Flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the forme of Ordination which hath been in the Church of *England*, which we hold for substance to be valide, and not to be disclaimed by any who have received it; Then there being a cautious proceeding in matters of Examination, let him bee admitted without any new Ordination.

11. And in case any Person already ordained Minister in *Scotland* or in any other Reformed Church, be designed to a Congregation in *England*, he is to bring from that Church to the Presbyterie here, within which that Congregation is, a sufficient testimoniall of his Ordination, of his life and conversation while he lived with them, and of the causes of his removall, And to undergo such a tryall of his fitnesse and sufficiency, and to have the same course held with him in other particulars, as is set down in the rule immediatly going before touching Examination and Admission.

12. That Records be carefully kept in the severall Presbyteries of the names of the Persons ordained with their testimonialls, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

That no Money or Gift of what kinde soever shall be 13.
received from the Person to bee ordained, or from any
on his behalf for Ordination or ought else belonging to
it, by any of the Presbyterie, or any appertaining to any
of them upon what pretence soever.

Thus far of ordinary rules and course of Ordination in the ordinary way; That which concerns the extraordinary way requisite to bee now practised, followeth.

In these present exigences while wee cannot have any 1.
Presbyteries formed up to their whole power and
work, and that many Ministers are to bee ordained for
the service of the Armies and Navie, and to many Con-
gregations where there is no Minister at all; and where
(by reason of the publike troubles) the people cannot
either themselves enquire out and find out one who may
be a faithfull Minister for them, or have any with safety
sent unto them for such a solemne tryall as was before
mentioned in the ordinary Rules, especially when there
can be no Presbytery neer unto them, to whom they may
addresse themselves, or which may come or send to
them a fit man to be ordained in that Congregation, and
for that people: And yet notwithstanding, it is requisite
that Ministers be ordained for them, by some who being
set apart themselves for the work of the Ministery, have
power to joyn in the setting apart of others, who are found
fit and worthy. In those cases, untill by Gods Blessing
the aforesaid difficulties may be in some good measure
removed, let some godly Ministers in or about the Ci-
tie of *London*, bee designed by publike authority, who
being associated, may ordaine Ministers for the Citie,

and the Vicinity, keeping as neer to the ordinary Rules forementioned, as possibly they may. And let this association be for no other intent or purpose, but only for the work of Ordination.

2. Let the like association be made by the same authority in great Townes, and the Neighbouring Parishes in the severall Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the service of the Armies or Navie be ordained as aforesaid, by the associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any man shall duely and lawfully be recommended to them for the Ministery of any Congregation who cannot enjoy liberty to have a tryall of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the service of that Church and People.

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